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ABSTRACT

Recent research in cultural diversity has concentrated on the complexity of ethnic and racial identity. This study measures the bicultural and global-human identities among first- and second-generation, Mexican-American adolescents. The participants, (84 male, 93 female) from Los Angeles high schools, had both parents of Mexican descent (60 of the adolescents were born in Mexico and 117 were born in the United States). The study incorporated existing instruments and dealt with affective rather than behavioral aspects of social identity. Factor analysis yielded three meaningful independent identities: (1) Mexican (Latino); (2) Mainstream (American); and (3) Global-human. Gender comparisons yielded no differences in American, Latino, and Global-human identities, nor in acculturation, ethnic pride, and educational aspiration. However, boys did score significantly higher than girls on self-esteem while girls scored higher on the importance of educational achievement. The author used Latino and American identity measures to identify J. Berry's four modes of acculturation: separated, assimilated, marginalized, and bicultural. No differences appeared in the acculturation groups in self-esteem and academic aspiration, although the bicultural group tended to score higher on global-human identity. Generational comparisons revealed that first and second generation participants scored equally high on ethnic identity as compared to American identity. (Contains 44 references.) (RJM)

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Affective Bicultural and Global-Human Identity Scales for Mexican-American Adolescents

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Running Head: Bicultural Indentity

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Abstract

The purpose of the this study was to propose measurements of bicultural and global-human identities among first and second generation Mexican-American Adolescents. The scales were based on already existing instruments, and dealt with affective rather than behavioral aspects of social identity. The participants were 84 boys and 93 girls from Los Angeles area high schools, who had both parents of Mexican descent, 60 of whom were born in Mexico and 117 born in the United States. Factor analysis yielded three meaningful independent identities: Mexican (Latino), Mainstream (American) and Global-human. The scales were predictably related to a behaviorally oriented measure of acculturation. Latino and American identity measures were used to identify Berry's four modes of acculturation: separated, assimilated, marginalized, and bicultural. The four acculturation groups were not differentiated on self-esteem and academic aspiration. But the bicultural group tended to score higher on global-human identity. The first and second generations scored equally high on ethnic identity compared to American identity.

Affective Bicultural and Global-Human Identity Scales for Mexican-American Adolescents

The recent upsurge of interest in the nature and consequences of cultural diversity has begun to generate research that underscores the complexity of ethnic and racial identity (Goodchild, 1991; Smith 1989). The one dimensional approach to the understanding of dual cultural identities (Child, 1943; Stonequist, 1964) has been replaced by a multi-dimensional approach (Berry, Trimble, & Olmedo, 1986: Ramirez, 1984), which asserts that members of ethnic minorities could have a bicultural orientation. A bicultural orientation implies that individuals could identify strongly with their ethnic group as well as with the mainstream majority culture and are able to function well in both (Tajfel, 1981).

In order to understand multicultural identity among ethnic minorities a contextual approach is necessary (Morris, 1988). According to the interactionist point of view (White & Burke, 1987) the majority culture provides the context in which ethnic identity is manifested. Consequently, the simultaneous assessment of both ethnic and mainstream identity becomes a necessary element in the understanding of multiculturalism and cultural assimilation (Phinney, 1990; Tajfel & Turner (1979). Berry and his colleagues

(Berry, et al., 1986; Berry, Kim, Power, young & Bujaki, 1989) have identified four modes of acculturation based on the degrees of ethnic and mainstream identity: (a) the integrated bicultural mode is present when there is a strong identification with both ethnic and mainstream culture; (b) weak identification with both indicates marginalization; (c) strong identification with the majority, and weak identification with the ethnic culture reflects assimilation; and a strong ethnic identification with weak majority identity implies separation. In reviewing the literature on the adjustment implications of these four modes of acculturation, Phinney (1991) indicates that the integrated mode of adoption tends to be associated with psychological well being (e.g. Szapocznik & Kurtines, 1980) and higher self-esteem (e.g. Phinney, Lochner & Murphy, 1990).

The acculturation process has also been tied to educational aspirations and achievement among Mexican-American and other minority children (Hirano-Nakanishi, 1986). A study by Buriel, Calzada, and Vasquez (1982) showed that by staying closer to traditional culture and values while adapting to the mainstream culture, Mexican-American children tend to show higher educational aspirations. Furthermore, Buenning & Toolefson (1987) connect the academic achievement patterns of Mexican-American children to the degree of cultural conflict between ethnic and majority identity, such that more conflict is associated with less achievement.

A review of the literature by Elias & Blanton (1987) has shown

that the methods of assessment of group identity tend to fall in three general modalities: behavioral, cognitive and affective. The behavioral mode (Kim, 1977; Padilla, 1980) involves the extent to which group membership is manifested in actual behavior or behavioral tendencies in reference to language, food, friends and customs; the cognitive mode (Der-Karabetian, 1980; Zak, 1973) involves perceptions of the group and the attitudes about belonging to it; and the affective mode (Kim, 1977; Mansour, 1978) involves feelings about the groups, its members and their attributes. The measurement of ethnic identity and acculturation among Mexican-Americans has been predominantly behavioral in nature (e.g. Cuellar, Harris, & Jasso, 1980; Franco, 1983; Mendoza, 1989; Olmedo & Padilla, 1978; Ramirez, 1984), and has involved an unidimentional bipolar continuum, with one end indicating strong ethnic identity, the other end indicating strong mainstream or majority identity, and the middle range indicating bicultural identity. Such an operationalization puts one identity against another: having a strong ethnic identity implies a weak majority identity, and does not allow for the possibility of the two identities being present at high levels.

To correct this shortcoming Phinney, (1992) has proposed a multigroup ethnic identity measure that may be used with different groups. It is a conceptually derived and empirically validated measure that assesses ethnic identity independent of other ethnic group orientation. However, it does not specifically address

identification with the mainstream or majority culture. The strength of the measure is that it is usable with diverse groups because it conceptualizes ethnic identity as a general phenomenon relevant across groups.

The purpose of the present study is to propose a scale to assess independently ethnic and American identity among Mexican-American adolescents. It is based on a previously existing measure developed by Zak (1973) which has been found to be useful in somewhat modified form with several other ethnic groups such as Jewish-Americans (Zak, 1973; Elias & Blanton, 1987), Arab-Israelis (Zak, 1976), Armenian-Americans (Der-Karabetian, 1980), and Turkish-Armenians (Der-Karabetian, & Balian, 1992). The items are cognitive and affective in nature rather than behavioral, and deal with attitudes related to a sense of belonging, common fate and kinship, and sensitivity to praise and insult by the group. The items are formulated such that names of different ethnic or majority groups may be substituted. Such flexibility may allow for comparison across different ethnic groups.

In addition to measuring ethnic and majority identity we also present a scale that measures identification with the global-human community. As the global community moves towards a more interdependent society (Sampson, 1989) world-minded values (Der-Karabetian, 1992; Sampson & Smith, 1957) and global-human identity become an increasingly more salient aspects of one's social identity, and may even mitigate ethnic and national belonging.

Global-human identity goes beyond the ethnic and national sense of belonging and embraces humanity in general as a point of reference (Glick, 1974). Living in an area, such as Southern California, with a high degree of cultural and ethnic diversity, may enhance awareness of world-wide diversity and a sense of global belonging in addition to affirming ones own identity. It is also possible that as part of the process of acculturation where members of ethnic groups begin to embrace out-group mainstream identity, they may open themselves up to the possibility of discovering the wider and more inclusive global community and internalize it as yet another aspect of social identity. Assessing global-human identity alongside ethnic and national identity, raises the prospects of examining the acculturation process into the larger global community and culture (Featherstone, 1991; Pickert, 1992).

Method

The scale development process.

The development of the scale involved several steps. Twenty of Zak's (1973) items on ethnic and majority identity were combined with ten global-human identity items derived from Der-Karabetian and Balian (1992). A factor analysis was conducted to identify the item content of the three scales. Reliability was established using the Cronbach's alpha of internal consistency for each scale. The scores on the scales together with other measures (to be described below) were used to compare gender differences, and differences between first and second generations. The scores on

the ethnic (Latino) and majority (American) identity were used to identify Berry's four acculturation modes and compared on the various measures. Variables other than Latino, American and global-human identity used in this study for validation purposes were self-esteem, educational aspiration, acculturation and ethnic pride. Intercorrelations of all the measures were also examined for the different sub-groups.

Subjects

Participants came from two Los Angeles area high schools with the age range of 16-19. Overall there were 208 respondents. In order to have a homogeneous group we eliminated all respondents who were not from Mexico and had one parent who was a non-Mexican by origin. This left a total of 187 subjects. In this group there were 84 boys, and 93 girls, 60 of whom were first generation (born in Mexico), and 117 who were second generation (born in the United States) immigrants. Those who were identified as belonging to the third and higher generations were not included in the analysis of the generations. Thus, the overall analysis was done using the 187 subjects who traced their origin to Mexico, and had both parents of Mexican origin.

Measures

Bicultural identity was derived from the 20 items of the scale originally used by Zak (1973). Ten of the items dealt with a sense of belonging, common fate, and sensitivity to praise and insult as an American and ten as a member of the Latino community. Examples,

" Being an American plays an important part in my life;" "If I were to be born all over again, I would wish to be worn a Latino/a." The "Latino/a" designation instead of "Mexican" was used to maintain the focus on ethnicity rather than on Mexican nationalistic sentiments. Also the "Latino/a" designation rather than "Hispanic" was used after consultation with various community and student leaders as a more acceptable ethnic label. A six-point Likert scale was used to rate each item going from strongly disagree=1 to strongly agree=6, with higher scores indicating stronger identity.

Global-human identity was derived from a scale used by Der-Karabetian and Balian (1992). The nature of the items were similar to the American and ethnic items dealing with sense of belonging and common fate with people around the world. Ten such items were used with a six-point Likert scale, which were randomly intermixed with the American and ethnic items.

An acculturation scale developed specifically for Mexican-Americans by Cuellar, Harris and Jasso (1980) was used to measure acculturation into the American mainstream culture. The scale includes 20 behaviorally oriented items rated on a five-point scale ranging from Mexican to American involvement dealing with language skills, cultural exposure and ethnic interactions. It measures the American and ethnic identities from a dichotomous unidimensional perspective. The scores were obtained by averaging the ratings across the 20 items, with higher scores indicating greater

acculturation into the American culture. Cronbach's alpha for the scale was .89.

Ethnic pride was measured using a single item that was part of the acculturation scale. This item was singled out for analysis because of its similarity in nature to the content of the identity scales, and its specific focus on Mexican descent. The correlation of this item to the total acculturation scale score was .46 ($P<.001$) leaving a substantial amount of unexplained variance to make its use meaningful. Pride in having a Mexican identity was measured on a five point scale with low scores indicating more pride.

Educational aspiration was measured using a scale developed by Jessor, Graves, Hanson and Jessor (1986). It consists of four items rated on a five-point scale twice: one for the importance of achieving an educational goal, example, "How important is it to you to receive good grades in school?" and a second time for the likelihood of obtaining the educational goal. Cronbach's alpha for the importance of educational goals was .58, and for the likelihood of achieving these goals was .65. Each person received a mean score on the importance of the goals as well as on the likelihood of achieving these goals. The educational aspiration score was the product of these two mean scores.

Self-esteem was measured by Rosenberg's (1986) 10-item scale using a four-point Likert scale with high scores indicating more self-esteem. The Cronbach's alpha for the self-esteem scale was .79.

Results

Factor analysis

The 30 items comprising the American, Latino and global-human identities were factor analyzed using principle components and Varimax rotation. Varimax converged in 13 iterations yielding 9 factors with eigne values greater than one. However, only the first three were clearly interpretable reflecting the three domains of identity (See Table 1 for factor loadings). The first factor with eight items explaining 17.4% of the variance clearly described American identity. The second factor with five items explaining 12.4% of the variance described global-human identity. And, the third factor with four items explaining 6.9% of the variance described Latino identity. The items identified in these three factors composed the identity scales and were used in further analyses. The standardized Cronbach alphas were .81, .70, and .72, respectively for the American, global-human, and Latino identities. In the overall sample, while the latino identity was uncorrelated with the American identity, both were correlated with global-human identity, *r*'s=.36 and .35, respectively. The absence of correlation between Latino and American identities suggest the relative independence of the two identities. The scores on these scales were used to identify individuals in Berry's four modes of acculturation.

Gender comparisons

Boys and girls did not score differently on the American,

latino and global-human identities, as well as on the measures of acculturation, ethnic pride and educational aspiration. However, on self-esteem boys (Mean=3.30, s=.42) scored significantly higher (t=3.63, p<.001) than girls (Mean=3.08, s=.39). Another difference between boys and girls was in the importance of educational achievement: Girls (Mean=4.39, s=.49) scored significantly higher (t=2.02, p<.05) than boys (Mean=4.20, s=.71), although the difference was quite small.

Generational comparisons

Generational comparisons were made for partial validation of the American and Latino identity measures. It would be expected from the second generation (Born in the U.S.) to score higher on American identity and lower on Latino identity because they would tend to be more acculturated. As expected on the acculturation measure the second generation (Mean=2.87, s=.32) scored significantly higher (t=5.73, p<.001) than the first generation (Mean=2.43, s=.52). On the American identity measure also the second generation (Mean=3.93, s=.80) scored significantly higher (t=3.14, p<.01) than the first generation (Mean=3.39, s=1.13) However, on the Latino identity measure the second generation (Mean=4.88, s=.92) did not score differently than the first generation (Mean=4.90, s=.90). This may imply that while members of the second generation may be more acculturated and may feel more strongly American compared to the first generation, they may be equally strong in their sense of identity and belonging to the

Latino community. The two groups were also not different on the ethnic pride measure, the means being 1.43 (s=.59) and 1.30 (s=.59) for the second and first generations, respectively.

For further analysis the scores on Latino and American identities were compared. The Latino identity score was significantly higher than the American identity score for the second generation (t=8.20, p<.001) as well as for the first generation (t=7.62, p<.001). The second generation may be behaviorally acculturated but that does not seem to have diminished their affective and cognitive sense of belonging to the Latino community.

The second and first generation did not score differently on global-human identity and self-esteem. But on educational aspiration, the second generation (Mean=17.24, s=4.56) showed a trend (t=1.73), p<.09) toward being higher than the first generation (Mean=15.94, s=5.04).

The various measures used in the study were intercorrelated separately for the first and second generations. The patterns of intercorrelations had similarities and differences in the two groups (Table 2). In both groups American and Latino identity measures were uncorrelated, reflecting the independence of the two dimensions. American identity was moderately associated with higher scores on acculturation in both groups and moderately associated with less ethnic pride in the first generation, but uncorrelated with ethnic pride in the second generation, providing

partial support for the validity of the American identity measure. Also, American identity was moderately associated with higher scores on global-human identity in the first generation , but uncorrelated with it in the second generation. This supports our expectation, at least for the first generation, that as they open themselves up to embrace the mainstream outgroup identity, they also tend to extend farther and be more willing to endorse a more world-minded view, and identify with a global-human community. In both samples higher American identity was associated with higher self-esteem and educational aspirations.

Latino identity was uncorrelated with acculturation and ethnic pride in the first generation, but it was moderately associated with lower acculturation scores and higher ethnic pride in the second generation, partially supporting the validity of the Latino identity measure. In both samples Latino identity was uncorrelated with global-human identity, self-esteem or education aspirations.

Global-human identity besides being correlated with American identity in the first generation was correlated weakly with educational aspirations in the second generation. It was uncorrelated with acculturation, ethnic pride, self-esteem and educational aspirations in both groups.

Educational aspirations was uncorrelated with acculturation, ethnic pride, Latino identity, and American identity, for both samples. Although it was correlated with global-human identity in the second generation, it was uncorrelated in the first generation.

Self-esteem was only associated with higher ethnic pride in the first generation, and only with educational aspirations in the second generation.

Comparison of four acculturation modes

Berry's four acculturation groups were identified by using the median split method on the American and Latino identity measures. The median on the Latino identity measure was 5.00 and 3.88 on the American identity. The marginalized group was defined by scores less than or equal to the median on both measures (n-75). The bicultural group was defined by scores greater than both medians (n=38). The separated group was defined by scores greater than the median on Latino identity, and by scores less than or equal to the median on American identity (n=40). And the assimilated group was defined by scores greater than the median on American identity, and by scores less than or equal to the median on latino identity (n=44). It must be noted that the medians on both sides were above the mid-point of the 6-point scales used to measure them.

To establish the validity of identifying the four acculturation mode groups using the American and Latino identities proposed here, the mean scores on the measure of acculturation, ethnic pride, self-esteem and educational aspirations and global-human identity were compared across the four groups (Table 3). One-way analysis of variance showed significant differences on the measures of acculturation, ethnic pride and global-human identity, and no differences on the measures of self-esteem and educational

aspiration. Two way analysis of variance with generations as the other variable did not yield any significant interaction effects.

On the acculturation measure, as expected, the separated group scored lower than the other three groups. Also, the assimilated group scored higher than the marginalized group. However, the bi-cultural group did not score differently from the assimilated and the marginalized group.

On the ethnic pride measure the separated group also scored higher than the assimilated and the marginalized, but not differently from the bi-cultural group. It appears that while the bicultural group may be more acculturated than the separated group, their ethnic pride is equally strong. The bicultural group scored higher than the assimilated group on ethnic pride even though they did not differ on their degree of acculturation. On the global-human identity the F ratio was marginally significant ($p<.07$) but the LSD pairwise comparison yielded significant differences at the .05 level. The trend showed that the bicultural group scored higher on global-human identity than the other three who were not different from each other. Contrary to our exceptations the bicultural group was not differentiated from the other groups in self-esteem or educational aspirations, nor were the other groups from each other.

To further validate the classification method of Berry's acculturation modes, it was crosstabulated with a single item which was part of the Cuellar, et al (1980) acculturation measure where

participants were asked to label themselves as very Mexican, Mexican, bicultural, mostly Anglicanized, and very Anglicanized. Since only seven individuals had identified themselves as mostly or very anglicanized, these categories were eliminated from the analysis. The Chi Square analysis yielded a significant relationship between the self-labeling categories and acculturation mode groupings (Chi Square = 26.14, $p<.001$). The highest percentage (43%) of bicultural self-labeling was found among the bicultural acculturation mode group and the highest percentage (62%) of mostly Mexican self-labeling was found among the separated acculturation mode group. About one-third of respondents in each of the acculturation mode groups labeled themselves mostly Mexican. It was interesting to note that about one-third of the assimilated and the marginalized also labelled themselves bicultural. It was also noteworthy that among all four acculturation mode groups Mexican self-identification was very prominent.

Discussion

The results of this study support the validity of measuring independently ethnic and mainstream social identity among Mexican-American adolescents. The scales developed here loaded on two clearly separate factors and are uncorrelated for both first and second generation adolescents. This is consistent with Phinney's (1992) findings, and provides an alternative to the one-dimensional measure of bicultural identity that assumes the two identities to be polarized (e.g. cuellar, et al. 1980; Olmedo, Martinez &

Martinez, 1978). The affective and attitudinal nature of the content of the items also differentiate the scales from other measures of acculturation and bicultural identity that are based essentially on the behavioral aspects of cultural identity (e.g. Franco, 1983; Mendoza, 1989).

The Affective Bicultural Identity scale also allows testing of Berry, et al's (1986) notion of four acculturation modes at the affective level among various ethnic groups that live in the context of other dominant cultures. Slight variations of the scale has already been shown to be useful in understanding bicultural identity among other ethnic groups such as Armenians (Der-Karabetian, 1980) Jews (Zak, 1973) and Palestinians (Zak, 1976).

The psychometrically independent nature of the ethnic and mainstream identity scales among Mexican-American adolescents addresses the issue raised by Phinney (1990) concerning the need to assess ethnic and mainstream identity simultaneoulsy. It also suggests that feeling good about one's own ethnic groups is not necessarily associated with negative and rejectionistic feeling towards the dominant mainstream culture. Our results show that while the two identities are independent for the first and the second generation, the level of identities are somewhat different for the two groups. While the second generation scored higher than the first generation on the American identity and the acculturation measure, they were not different in ethnic pride and identity. In fact, in both generations ethnic identity was significantly higher

than American identity. For members of the second generation being behaviorally more acculturated does not seem to take away strong feelings of identity with their ethnic group. This is consistent with the findings of Nahirny and Fishman (1965) and Bakalian (1993) that later generations of immigrants tend to go from behaving ethnic to feeling ethnic.

The findings of this study also suggest that Berry, et al's (1986) acculturation groups are well differentiated in some respects. Although the bicultural group was behaviorally more acculturated than the separated (high ethnic) group, their ethnic pride was equally strong. The bicultural group also scored higher than the assimilated (high American) group on ethnic pride even though they did not differ on the degree of behavioral acculturation. The bicultural group also tended to score higher on global-human identity than the other ethnic groups. It seems that embracing one out-group identity may also make it easier for one to embrace the whole of humanity, the ultimate out-group. Although intrigueing, this effect should be replicated, since it is possible that the acquiescence ("yes" saying) bias may be operating here. If this effect is true it may be interesting to examine the educational implication of bicultural identity development in enhancing a world-minded value orientation and a sense of global citizenship (Der-Karabetian, 1992; Smith, 1989).

The findings of this study failed to show relationships between an adjustment measure of self-esteem and social identity

except with ethnic pride in the first generation. This partially supports Phinney's (1991) contention that the relationships between self-esteem and ethnicity is not clear, and fails to support the expectation (Estrada & Phinney, 1993) that positive mainstream identity or bicultural identity may be associated with better overall adjustment and academic achievement.

Taken together the findings of this study point to the validity of assessing affective bicultural identity, separate from behavioral identity. The results also suggest the need to take into account first and native born generations in studying acculturation and social identity (Der-Karabetian & Rodriguez, 1990; Mendoza, 1989). Further research is needed to replicate and extend the findings in this study, and reexamine the relationship of acculturation to psychological adjustment with more sensitive and multi-dimensional measures of adjustment.

Table 1

Factor analysis of identity scales using principle components and varimax rotation (n=187).

Items	Factor 1 American Identity	Factor 2 Global-human Identity	Factor 3 Ethnic Identity
Number of items	8	5	4
Eigen values	5.23	3.71	2.08
Percent of Variance	17.4	12.4	6.9
Cronbach's alpha (standardized)	.81	.70	.72
1.Being an American plays an important part in my life.	.74		
2. Nowadays I consider being an American a special privilege.	.72		
3. My destiny is closely connected to the destiny of the United States.	.67		

Items	Factor 1 American Identity	Factor 2 Global-human Identity	Factor 3 Ethnic Identity
4. I see my future closely tied to the future of humankind in the United States.	.66		
5. My fate and future are bound with that of the American people.	.61		
6. One of my most important duties as a Latino/a is loyalty to the United States.	.55		
7. If a stranger were to meet me and mistake me for a non-American, I would correct his/her mistake, and tell him or her that I am an American.	.54		
8. If I were to be born all over again, I would wish to be born an American.	.53		

Items	Factor 1 American Identity	Factor 2 Global-human Identity	Factor 3 Ethnic Identity
9. I feel that I am living in a global village.		.70	
10. I feel that what I do as a person could "touch" someone all around the world.		.63	
11. I feel like I am "next door neighbors" with people living in other parts of the world.		.60	
12. I feel that I am related to everyone in the world as if they were my family.		.60	

Items	Factor 1 American Identity	Factor 2 Global-human Identity	Factor 3 Ethnic Identity
13. I feel that people around the world are more similar than different.		.56	
14. If I were to be born all over again I would wish to be born a Latino/a.			.75
15. If a non Latino/a were to meet me and mistake me as being a non-Latino/a, I would correct the person of the misperception and tell the person that I am a Latino/a.			.73
16. Being Latino/a plays an important part in my life.			.65
17. When an important newspaper praises Latino/as, I feel that it is praising me.			.46

Table 2

Intercorrelation of social identity variables, self-esteem, and educational aspiration for first and second generation Mexican-American adolescents.

	Acculturation	Ethnic pride	Latino identity	American identity	Global-human identity	Educational aspirations	Self-esteem
Acculturation	-	.48***	.14	.48***	.04	-.11	-.04
Ethnic pride	.30**	-	.02	.34**	.04	-.07	-.26*
Latino Identity	-.40***	-.23*	-	.03	.07	.20	.18
American Identity	.26**	.02	.02	-	.43***	.04	-.21
Global-human identity	-.10	-.03	.17	.09	-	.20	-.22
Educational aspirations	.18	.02	-.09	.16	.19*	-	.21
Self-esteem	.09	-.07	.15	.09	-.06	.35**	-

+ upper right represents first generation, and lower left represents second generation

** p<.01 *** p<.001 * p<.05

Table 3

Mean, standard deviation and F-tests for four acculturation mode groups on ethnicity related variables, self-esteem and educational achievement.

	Acculturation Mode Groups									
	a Marginalized n = 45		b Separated n = 40		c Assimilated n = 44		d Bicultural n = 38			
	Mean	S.D.	Mean	S.D	Mean	S.D.	Mean	S.D.	F	Significant pair LSD
Acculturation	2.74	.48	2.44	.42	2.98	.51	2.84	.37	9.86***	ab ac bc bd
Self-esteem	3.17	.36	3.22	.47	3.20	.44	3.18	.46	.12	
Global-human identity	3.50	.88	3.55	.14	3.54	.95	4.01	.81	2.35*	ad bu cd
Educational Aspiration	15.69	5.10	16.35	4.41	16.98	4.52	17.54	4.91	1.18	
Ethnic Pride+	1.51	.69	1.18	.39	1.61	.78	1.32	.47	4.03**	ab bc cd

+ Lower scores imply more pride

* P<.07 ** P<.01 *** P<.001

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